1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

765 302 widower, ritual mourning lasts sometimes six months, and during this entire period shaving is forbidden.

765 182 The restriction on shaving is only one of several restrictions imposed on the mourners, and in order to understand its meaning completely all the restrictions have to be taken into consideration. The mourners are forbidden to consume meat, honey, betel leaves and areca-nut, mushrooms, and liquor. They may not go to a temple, or wedding, or dance. They have to wear mourning dress, and they have to perform certain ritual. It is necessary to emphasize that these restrictions have to be observed. They show to the outside world that the mourner is 'concerned' in the death that has occurred.

There are degrees of 'concern': the close relatives have to show greater concern than distant kindred. The mourning period is longer for them, and they are marked off from the others in other ways too. The obligatory expression of concern in the culturally defined manner serves to maintain a certain kinship and social structure.

VII

783 [343] The preparatory, purificatory ritual act which comes after shaving is a ritual bath. It is usual for three[1] married women to give this ritual bath to the subject. The *guḍḍa* or bathroom is a room outside the main building of the ancestral house, and the subject [533] marches in state to it. The procession is headed by pipers and drummers followed by four Coorgs beating a tiny drum and singing the traditional 'road song'. At a wedding, after the groom [585] returns in state from his bath, the best man[2] helps to dress him in ritual robes and ornaments.

[515] A Coorg washes his hands, feet, and face before saluting the sacred wall-lamp every day, morning and evening; and on festival days he takes a bath and changes into clothes washed by the washerman. Both bath and change of clothes are preliminary to prayer.

It is usual to approximate physical impurity to ritual impurity.

[177] [1] Odd numbers have ritual value in Coorg as elsewhere in south India. Number '3' is specially sacred. A person usually walks thrice round a sacred object like a tripod stool, temple, and funeral pyre.

[2] The best man (*bōjakāra*) is a married man, and the bride has a matron of honour (*bōjakarati*).

3:Iyer E-5 (no date) 1948 AW5 Coorg AW5

342 door leading into the inner hall which is lit by the skylight formed by the junction of the four slopes of the inner roof into an inner space (mittam) which is a masonry reservoir in which rain water is collected and drained off by an underground passage. The inner roof is supported on four pillars, resting on thick board slabs of jackwood upon the walls of the reservoir, [352] and forming convenient seats for the inmates of the house, the inner rooms of which are without windows and open by small doors into the central hall only. On the side diagonally opposite to the door of the verandah, and likewise on the inner right corner, there are two doors leading to the exterior of the house. The first room of the house is occupied by the master of the house and his wife. The next room is the kitchen-dining room whence the smoke issues and fills the hole house, coating and preserving the woodwork. The small rooms of the remaining two wings are [778] tenanted by the married couples, the widows and unmarried women. One room near the left corner is set apart as sacred to the family deity. From the ceiling are suspended match-locks, the wooden bells for cattle, the trappings of pack bullocks, and other domestic utensils. The space under the [353] roof and above the wooden ceiling, which is covered with a thick layer of [312] earth to keep the rooms below dry and fireproof, serves for storing bags of rice, baskets, pots and culinary provisions. There is also a deep well built [343] with stone in the compound to supply water for cooking purposes, and another hut by the side of the paddy fields for bathing in hot water.

352 The simplicity of the habits of the Coorgs is reflected in the furniture that they use. Wooden cots are generally used, with straw, coir, or cotton mattresses and cushions, sheets, and blankets; on the floor, they have coarse mats for rubbing their feet before going to bed. Occasionally they use wooden stools. A wooden shelf is fixed to the wall in each room to keep [415] their brass vessels, plates and lamps. Rattan or wooden boxes contain their [854] clothing and jewels. There is always a spittoon in one corner of the room. Where there is a baby, a rattan cradle is suspended from the ceiling within [777] reach of the mother's bed. Young Coorgs of the present day have better houses and good furniture as also comfortable arrangements in the European style.

Internal Structure

619 The Coorgs are composed of four endogamous groups, Amma, Sanna Malla and Boddu Coorgs. The Amma and Sanna Coorgs are found in all parts of Coorg. The Malla and Sanna Coorgs are united and are no longer distinguishable. They form the principal class of Coorgs.

Exogamy

614 The Coorg clans are too many to mention. Most of them are their local house names. Some are alien. Marriage within the clan is prohibited.

3:Iyer E-5 (no date) 1948 AW5 Coorg AW5

seedlings together, keeping a regular interval of six inches. Before the completion of the largest field, an open space of about ten feet wide is left throughout the whole length. This is the Coorg race-ground, offering good sport which greatly enlivens their monotonous work. From the men engaged in work, fifteen are selected for the race on 100 bunties of land. Wearing a pair of short drawers they are eager for the run for which their strong legs qualify them. The signal is given and away they scramble, plunge, and stagger in deep mud, roars of laughter greeting the unfortunate persons who sink in. Having reached the opposite bank, they return in the same way struggling to the winning post. Four or five only win the race. The first-comer is rewarded with a piece of cloth, the second with a bunch of plantains, the third with a jack-fruit, the fourth with a bunch of oranges, and the fifth with parched rice. When all the fields are planted, a feast is given by the landlord.

As a protection against the evil eye, some half-burnt bamboos about six feet long are erected in a line through the middle of the fields. It is now the farmer's business to regulate the water supply of each field, and to fill up the holes made by crabs in the embankments. The weeding is then attended to and failures replanted. At the end of October, when the ears of corn are fully out, small huts on high posts are erected, one for every hundred bunties, for the watchman who guards the crop against wild animals and at times fires a gun to scare them away. In November and December the paddy ripens, and the feast of the first fruits or Huttari is celebrated, after which the paddy may be reaped. The water is drained off the fields. The paddy is then cut down with a sickle close to the ground and then spread out to dry. After six or eight days it is bound into sheaves, carried home, and stacked in a heap, the ears turned inside. In January or February, chiefly in moonlit nights, the sheaves are taken to the threshing floor, spread round a stone pillar in the middle, and trod out by bullocks and buffaloes, when the paddy is winnowed. The best quality is reserved for seed and the rest stored for consumption or sale.

Cardamom Cultivation

The cultivation of cardamoms was formerly second in importance to that of rice, and a fine cardamom jungle at an elevation of 3,000 to 5,000 feet was regarded as a great asset. Cardamom grows in evergreen jungle at an elevation of 3,000 to 5,000 feet, but it requires subdued light for its growth. This is obtained by the felling of trees which let in light. February or March is the time for this, and the shaking of the ground causes the young plants to shoot up in three months. The capsules appear in the third year, and ripen in September or October, when the crop is gathered. A good crop is gathered for seven years, when the felling of another big

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

kádili) is of a brownish colour; in its provident care against the rainy season it commits great damage to the ripening paddy-fields and stores considerable quantities of grain in its subterraneous burrows, to the great satisfaction, however, of the lynxeyed Wotter (tank digger) who searches after the little granary and carries away in triumph the owner and its property for his own meal. A formidable rat for its destructive burrowing habits is the Bandicoot (*Mus bandicota Can.* Heggana). It grows to the size of a sucking pig, is of a blackish colour and lives near houses. To protect their rice against these enemies, the Coorgs store their grain in enclosures, called pattáya, which are raised 2 feet from the ground with an open space all round. It undermines walls and causes buildings to tumble down. Its flesh is eaten by the Holeyas, Kurubas and Yerawas.

136* [251] [343]

Of squirrels there are 4 species: the striped, the grey, the red and the flying squirrel. The first species (Tamias striatus) is very common in the open and warmer districts of Coorg, especially in Fraserpet, where it familiarly runs along the thatched roofs of the European bungalows and amuses their inmates with its little squeak. It is a pretty tiny creature; with its tail it measures about 9 inches. Its body is of a greyish colour, whitish below and 3 brown longitudinal stripes and 2 white ones on the upper parts. In Hindoo fable, this little animal is said to have been rewarded by Ráma for its services in constructing his bridge over the sea to Ceylon. Passing his hand over its back he said: "Shábás" (well done) and behold, it was marked with indelible streaks!

The grey squirrel is somewhat larger than the former, without stripes, and lives on trees. The red squirrel (Sciurus maximus, *Can.* kenjari) is a remarkably lively and handsome animal, when enjoying its native liberty. In length over two feet, of which its bushy tail measures half, it surpasses its European cousin in size and beauty. All that can be

4: Richter M, G-5 (ca. 1856-1870) 1870 AW5 Coorg AW5

243 461 526 legs well qualify them. The sign is given and away they scramble and plunge and stagger in the deep mud and roars of laughter greet the unfortunate wight who tumbles into the mud. Having reached the opposite bank, they return the same way, and hard is their struggle close to the winning post. The first comer is rewarded with a piece of cloth, the second with a bunch of plantains, the third with a jack-fruit, the fourth with a basket of oranges and the fifth with parched rice. [594] When all the fields are planted, a feast for the people is given by the landlord.

243 [989] As a protection against the evil eye, some half burnt bamboos about 6 feet high are erected in a line throughout the middle of the fields. It is now the farmer's business, to regulate the water supply of each field and to fill up holes made by crabs in the embankments. Also the weeding is attended to and any failures are replanted. At the end of October, when the ears of the grain are fully out, huts on high posts are erected, one for every 100 butties, for the watchman who guards the crop against wild beasts and occasionally fires off a gun. [343] In November or December the paddy gets ripe and the feast of first fruits or "Huttari" is celebrated, after which the paddy may be reaped. The water is drained off the fields, the paddy cut down with sickles close to the ground and spread out to dry; after 5 or 6 days it is bound up into sheaves and carried home and stacked in a heap, the ears turned inside. In January or February, chiefly in moonlight nights, [435] the sheaves are taken down to the threshing floor, spread round a stone pillar, fixed in the middle, and trodden out by bullocks and buffaloes, when the paddy is winnowed, the best quality reserved for seed and the rest stored up in the granary, already described, for home consumption and for sale, the price varying from 2 to 4 Rs. a butty. [177] A threshing machine, lately introduced by Lieut. Mackenzie, excited the astonishment and admiration of the